

PRANAM

ANANDA MARGA SUVA SECTORIAL NEWSLETTER - July 1999



Baba Stories

Sectorial & Global News

Feature: Karma & Samskara

#and much more...!

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Contents

3	Aesthetic Science
7	Sectorial News
9	Overseas News
13	Love of Plants
14	Lord's Humour
15	Revolutionary Marriage
16	Devotee of the Lord
17	Addresses



Supreme Command

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Public Relations Department
19 Lovel St, Katoomba NSW 2780.
Phone/Fax (02)4782-3911
Inspiration: Shrii Shrii Anandamurti

Editor in Chief: Ac. Paramananda Avt
Editor & designer: Na'rada Muni
Copy editing: Kamala
Contributions to 'Pranam'
c/o PO Box 177, Maleny, 4552
inrsong@ozemail.com.au
If possible, send material on floppy
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Those who perform sadhana twice a day regularly, the thought of Parama Purusa will certainly arise in their mind at the time of death. Their liberation is a sure guarantee. Therefore every Ananda Margii will have to perform sadhana twice a day invariably. Verily is this the command of the Lord. Without Yama and Niyama, sadhana is an impossibility. Hence the Lord's command is also to follow Yama and Niyama. Disobedience to this command is nothing but to throw oneself into the tortures of animal lives for crores of years. That no one should undergo torments such as these, that everyone might be able to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the path of bliss. Verily is this a part and parcel of sadhana to lead others along the path of righteousness.

- Shrii Shrii Anandamurti

Recommended Reading
by Kamala

ShabdaCayanika', Part 2 By Prabhat Rainjan Sarkar Ananda Marga Publications

As this goes to press, I'm just completing reading Shabda Cayanika, Part 2. Of course, all of Baba's books are wonderful, but I really can't recommend this one enough! People may not pick up books in this collection, as Shabda Cayanika is a very large collection of discourses Baba gave about the meaning of Bengali words; its a kind of dictionary or encyclopedia. But to my surprise, its wonderful reading. As Baba explains the various words, he tells stories of all varieties, and intersperses his explanations with gems of spiritual advice, glimpses of his life, humour, amazing descriptions of the animal and plant world, and so much more. I find it hard to put the book down!

A few highlights of Shabda Cayanika, Part 2, that come to mind are:

- a very clear explanation of occult powers, with two great stories about their missuse (one from Baba's own life, or so He says);
- a truly beautiful short story (also from Baba's life), about the British exploitation of the Bengali indigo farmers where Baba shows His propsective on exploiters;
- an explanation of the creation of planets,
- and some fascinating commentaries about the history of women's exploitation, to name a few highlights of this amazing book.

Shabda Cayanika gives a rare insight into the mind of P.R. Sarkar as Baba tells many stories of his personal experience and his opinions about a variety of subjects. Baba also clearly reveals himself as an Intellect of complete omniscience as the breadth of his knowledge in language, history and every other topic is not possible in the purely human arena. And of course, Baba laces everything He says with spiritual inspiration of the highest quality.

I remember sitting in Sunday darshans at Baba's house in Tiljala when Baba dictated the chapters of this book. Baba was very entertaining as he told various stories, using his hands and face to illustrate what he was saying. I always wondered what it was that made the Bengali speaking listeners laugh out loud or listen with absolute intensity to his words (we just watched with absolute intensity!). Shabda Cayanika in English is very recently translated by Devashisa, and the translation is absolutely flawless. I recommend it to everyone!

Some quotes from the book:

"In spiritual life as well as in ordinary life, if one retains simplicity it is helpful for the attainment of God; through this one's life and mind become filled with the effulgence of Parama Purusa. This is the supreme attainment."

"Another meaning of Ira or ira' is "money." In this sense the value of money lies in its mobility...

"Calamity results in individual, social and poltical life if wealth remains confined — the water in a clay pitcher leaks out if it is not used. Such is also the case with erudition. its real worth depends on its circulating and spreading, otherwise it becomes a burden."

Action & Samskara

Shrii Shrii Anandamurti

An action which is done independently is called *pratyayam ulaka karma* (original action). Suppose one has a desire to go to Calcutta and then actually goes there. This is an original action because to go or not to go to Calcutta depends entirely on one's will. But an action which one is obliged to perform mechanically under pressure of circumstances is called *sa'm'ska'ram'u-laka karma* (reaction to the original action). In these actions it is the indirect will and not the direct will which functions. The original deed which was performed by the direct will is later expressed as a reaction by the indirect will. Your indirect will forces you to become a tool to restore the equilibrium in the universe which was lost due to your original action.

In *sa'm'ska'ram'u-laka karma* individuals have no free will, but are slaves to the dictates of the indirect will. Suppose a person commits a theft by his free will. As long as the reaction of the original action of theft is unexpressed, his indirect will remains in seed form as reactive momenta. But the moment the indirect will finds a congenial environment it expresses itself, resulting in the thief either being arrested by the police, or having to undergo some punishment or humiliation. This is how the thief reaps the consequences of his previous action of theft.

Good reactions to good actions are experienced in a similar way. One will have to reap the consequences of one's past actions until one's *sa'm'ska'ras* are exhausted. If one's previous deeds were virtuous, life will be blessed, but if

they were wicked, one will be branded as a sinner. Only when all good and bad reactions have been expressed do the bondages of vice and virtue snap open.

All actions, whether introversial or extroversial, crude or subtle, certainly lie latent in individuals in seed form as potential reactions. One day, with the help of the indirect will, they will be expressed in the external world. Suppose one harms someone. The reaction of one's action will lie in potential form until the proper time and place arrives for its expression.

Even if one does not harm anyone physically, but simply think-e of harming someone,— *sa'm'ska'ras* will still



be created. Whatever feelings one may have for a person, good or bad, will certainly cause a reaction. That reaction will remain in potential form in the subtle mental sphere until the opportune time arrives for its expression. This is why wise people look upon this universe with an attitude of equanimity and

pray for the welfare of all. *Sarvesa'm maungalam ka'unks'e*. People who fail to do this will have to suffer endlessly for their meanmindedness.

Action is of various types.

When the mind, under the domination of *avidya'ma'ya'*, is tossed by the waves of wordly (desires, that is, when it associates itself with crude psychic pabulum, it is called *abhila'sa* (desire). When *abhila'sa* becomes firmly rooted it is called *sa'm'kalpa* (resolve) for attaining psychic pabulum. When the mind functions in collaboration with *pra'nen-driya* and *karmendriya* (motor organs), it is called *krti* (physical action); and when it associates itself with *pra'nen-driya* and the *jinanendriya* (sensory organs), the mental expansion is called *avadha'na* (advertence). *Abhila'sa*, *krti* and *avadha'na* are all actions.

Action depends on desire. The nature of an action is determined by the nature of desire. Feelings of pain and pleasure occur in the mental sphere only because the vibrations of mental feelings are stored there. Reactive momenta are created out of these feelings of pain and pleasure. Desire ordi-nates from the sum total of one's pain or pleasure. Put in another way, it can be said that desire (*vasana'*) is one's total reactive momenta in potential form of all feelings of pleasure and pain. People determine their own course of action according to their inherent desire. It is desire which puts a bridle on people and drives them according to its whims. People rarely attain the results they seek. What they actually attain is determined by the nature of their original actions.

Human beings strive to acquire objects which satisfy their desires and avoid those objects which displease them. They only pursue those things which give them pleasure. Because of this psychology, human beings do not want to listen to bad news, or see horrifying images. When they cannot avoid a painful situation they immediately close their eyes. This behaviour is a good example of how action depends on desire. To separate action from desire is impossible. If desire is compared to an earthen pot, then the water inside the pot is comparable to *pratyayamulaka karma*. The water inside the pot assumes the form of the pot, that is, the action representing the water takes the same form as the desire representing the pot. The process of withdrawing the water-like karma from the pot-like desire is termed *sa'dhana* (the process of attaining liberation). The action which assumes the shape of the pot-like desire is called *karma shaya* (bundle of *sam'ska'ras*). The course of human life is determined by the nature of one's bundle of *sam'ska'ras*.

The bundle of *samskaras* gets lighter due to non-original actions. After death this bundle loses its connection with sensory organs, motor organs, *pranendriya* and mind. It becomes compact after imbibing a new set of *samskaras* of pain and pleasure. During a prolonged period of unconsciousness or at the time of death, the bundle of *samskaras* become even more compact. It can be created in one life or in many lives. Disease, grief and other deep sorrows are merely the reactions of self-created *sam'ska'ras*. After reaping such tremendous reactions as a result of the temporary disconnection of the sensory organs, motor organs, *pra'n'endriya* and mind, a new bundle of *sam'ska ras* is created which brings tremendous change to the fortunes of human beings.

According to one's desires, original or in-on-original actions produce pleasurable or painful experiences, or

both, or neither. Pleasure occurs when ones actional vibrations create a congenial sensation which relaxes the nerve fibres and pain occurs when one's actional vibrations create tension in the nerve fibres.

By nature human beings long for pleasure and not pain. The action which creates a pleasurable sensation in the mind is called *shukla karma* (white action), and the vibration which creates a painful sensation is called *kr'snta karma* (black action). The action which creates both pleasurable and painful experiences is called *shuklakr'sna karma* (black and white action), and the action which creates neither pleasurable



nor painful experiences is called *ashuklakr'sna karma* (neither black nor white). Worldly actions are either *shukla*, *he'sna* or *shuklakr'sna*. Only an action or reaction related to *sama'dhi*, that is, spiritual *sa'dhana*, can be called *ashuklakr'sna*, for spiritual actions take one beyond the state of pain and pleasure. When the actional vibrations become embedded in the domain of desire, that is called *sam'skara* (reaction in potentiality). The *sam'ska'ra* is destroyed by those actional vibrations which are equally powerful and opposite to the original actional vibrations.

Every living being which has a physical body has a mind. The *a'tman* or soul is the reflecting plate of the mind. As long as the existential feeling of human beings is reflected on the *a'tman*,

human beings are considered alive. A *videhii mana* (bodiless mind) cannot function at all because existential feeling does not exist in its mind. The *videhii* mind only has a bundle of *sam'ska'ras* which rests on its spiritual base. This is why the *videhii a'tman* does not act as the witness to the functions or existential feeling of the bodiless mind. It remains only as the witness of its bundle of *sam'ska ras*. Thus it is proper to call the *a'tman*, *pratyak cetana* (cognitive counterpart).

Pratiipam vipariitam aincati vija'na'ti iti Pratyak.

As a rule, the bundle of *sam'ska ras* that is continually formed until the moment of one's death in this life, is exhausted through *sam'skaramulaka karma* (non-original actions) in one's next life. Generally, the bundle of *sam'ska ras* does not fully ripen during a person's life unless there is a disconnection of the sensory organs, motor organs, *pra'n'endriya* and mind. Thus the actions performed in one life are not experienced as reactions in the same life.

Generally, reactions start expressing themselves at the end of an actional flow. The moment a football loses its power to rise up in the air, it starts falling down to earth. Similarly the actional flow loses its momentum when it comes, in contact with the *va'sana'bha'nd'a* (the pot of desires), and from that moment takes the form of reactions. Because of this, one is unable to discern the actions of a previous life which cause the reactions in the present life.

Ordinarily, one's accumulated reactive momenta ripen at the time of death as a result of the disassociation of the sensory organs, motor organs, *pra'n'endriya* and mind. These reactive momenta then take the form of reactions in the next life. Human beings fail to realise that it is quite natural for the reactions of past actions to be expressed in this life. Since they cannot see the original actions, they blame God for their fate.

Some people who spend their whole lives engaged in virtuous deeds suffer tremendously as a result of previous original actions. For the same reason, some people who performed wicked actions in a past life enjoy abundant pleasure in this life. When people experience reactions without understanding the nature of their original actions in previous lives, it is called *adrasta vedaniyakarma*, or in short, *adrsta* (fate). The mind may become temporarily detached from the sensory organs, motor organs and *pra'n endriya* when one suffers from a serious disease, a bereavement, or a fainting fit, etc, or when one's *kulakun dalinii* is awakened due to one's association with a great

vibrations of both lives are the same, then the reactions of both lives occur concurrently. But if the vibrations of the accumulated *sam'ska'ras* of this life are totally different from those of the past life, the two lives' reactions will not occur concurrently. In the latter case, one will reap the consequences of the actions of the previous life. The actions performed in this life will form a new bundle of *sam'ska'ras*. When this bundle is mixed with the bundle created in the previous life, an altogether new bundle of *sam'ska'ras* is formed. Hence the bundle of *sam'ska'ras* varies from person to person.

The bundle of *sam'ska'ras* of a saint is not the same as the bundle of

actions without interruption their karma becomes *drsta vedanliya*. With the help of *Vidya* a link is formed between the self and the mind. When the mind is influenced by the sentient principle, the self (soul or *atman*) reflects on the mind; when the mind is influenced by the static principle it gets embroiled in the mundane world, and when it is influenced by the mutative principle it reaps the consequences of its actions. When people are goaded by the propensity of mundane enjoyment they become desperate for uninterrupted pleasure, and end up drifting in the flow of the static force. As this unrestrained flow is not resisted by any opposing force, it directly hits the *va'sana bha'nda'* (pot of desires) causing a mutative reaction.

Human beings undergo reactions according to the nature of their original actions. If someone harms a sick person, a saint, a person who has taken shelter with someone, or a honest person, he or she will immediately undergo a reaction of the same intensity. This is because sick, infirm and saintly people never obstruct the original actions of wrongdoers. Whatever the original actions of a person may be, good or bad, reactive momenta are bound to be created. Until all these potential reactions are expressed, liberation or salvation is impossible.

Ya vanna ksilyata karma shubhainca'shub hameva ca, Ta'vanna ja'yate moks onr - na'm kalpashatuerapi. Yatha laohamayueh pa'shaeh pa'shaeh sram'amaynerapi Tatha'baddho bhavajjiivo karma'bhischa' shubhae shubhaeh

"Until all the reactions of actions, good or bad, are exhausted attain salvation in hundreds a person cannot attain salvation in hundreds of lives. Just as people bound by golden or iron chains feel the pains of bondage, similarly people undergoing good or bad reactions will have to accept them."

As long as one has a physical body, one cannot be free from action.

Generally one does not reap the consequences of the actions performed in this life itself.

person. When this detachment occurs, the bundle of *sam'ska'ras* ripen and the reactions of one's present life starts to express themselves. This kind of karma is known as *drst a vedaniya karma*—good or bad reactions are experienced in the same life as their original actions were performed

If a liar, a fraud, a bribe-taker, or a corrupt politician happen to reap the consequences of their bad actions in this life, whether they admit it or not, they will realise in their minds that they are being punished for their falsehood, fraudulence and political hypocrisy. These reactions are *drst'a vedaniya karma*. Likewise, people can also enjoy the fruits of their actions in this life. Generally we reap the fruits of actions we performed in the past life. To reap the consequences of actions of the present life is not quite natural, though it is also not unnatural.

Generally one does not reap the consequences of the actions performed in this life itself. If the accumulated *sam'ska'ras* of this life are almost similar to the bundle of *sam'ska'ras* of the past life, that is, if the actional

sam'ska'ras of a sinner. If a saintly person does something bad, there will be a clash between the vibration created by the evil deed and the vibration of the original bundle of *sam'ska'ras*. This will cause a severe disturbance in the nerve fibres. The hand of a person accepting a bribe for the first time trembles. A man who commits armed-robbery for the first time becomes so mentally agitated that he cannot resist returning to the scene of the crime, and is thus caught by the police. However, when a confirmed criminal commits such an offence the vibration of the evil deed is in perfect harmony with the vibration of the bundle of *sam'ska'ras*, causing no disturbance at all in his mind, or body. For this reason, wicked people continue committing crimes without being caught by the police. If a good person persists in following a bad path, in that case, in the absence of internal conflict, the possibility of a violent tension in his or her nerves gradually decreases.

There is yet another circumstance in which people may reap the consequences of their actions in the same life. If people continue to perform

Thus spiritual aspirants must be ever-vigilant to ensure that new reactive momenta do not enter their va'sana'bha'n'da. Through proper Cosmic ideation (Brahmacharya), saidhakas can keep their va'sana'bha'nd'a filled with the ideation of Consciousness. They may have to undergo their past sam'ska'ras, but because they constantly ideate on the Supreme, no new bundle of s will be created. Moreover their old sam'ska'ras will be exhausted more quickly.

We often notice that after initiation a sincere sa'dhaka suddenly experiences tremendous pain or pleasure. The initial stage of a spiritual aspirant's life is quite troublesome. Those who suddenly feel tremendous happiness become so absorbed in this blissful state that they completely forget their ideology, and those who suffer immense torture sometimes leave the path of sa'dhaka' due to their inability to face such difficulties. A true sadhaka must remain unaffected by both pain and pleasure. It should be understood that only through pain and pleasure can one's sa'mska'ras be destroyed and a new karma'shaya dominated consciousness be created.

The way to fill the va sana bha'nd'a with Consciousness is to practice asta'unga yoga (the eight- limbed yoga). This has been divided into three stages. First, one should free one's mind from the influence of the pra'n endriya and motor organs and lead it towards Consciousness. As a result of this, the karma'shaya becomes flooded with more and more Consciousness. And through the practice of a'sanas and pra'n'aya'ma, one should increase the degree of control of the mind over prana. During the first sadhana the human mind and body become increasingly pure. This is known as anubhava.

After becoming pure in mind and less conscious of the body an awareness dawns in the mind that "I am not this body." This awareness is called pra'jina. Sentient pra'jina is known as

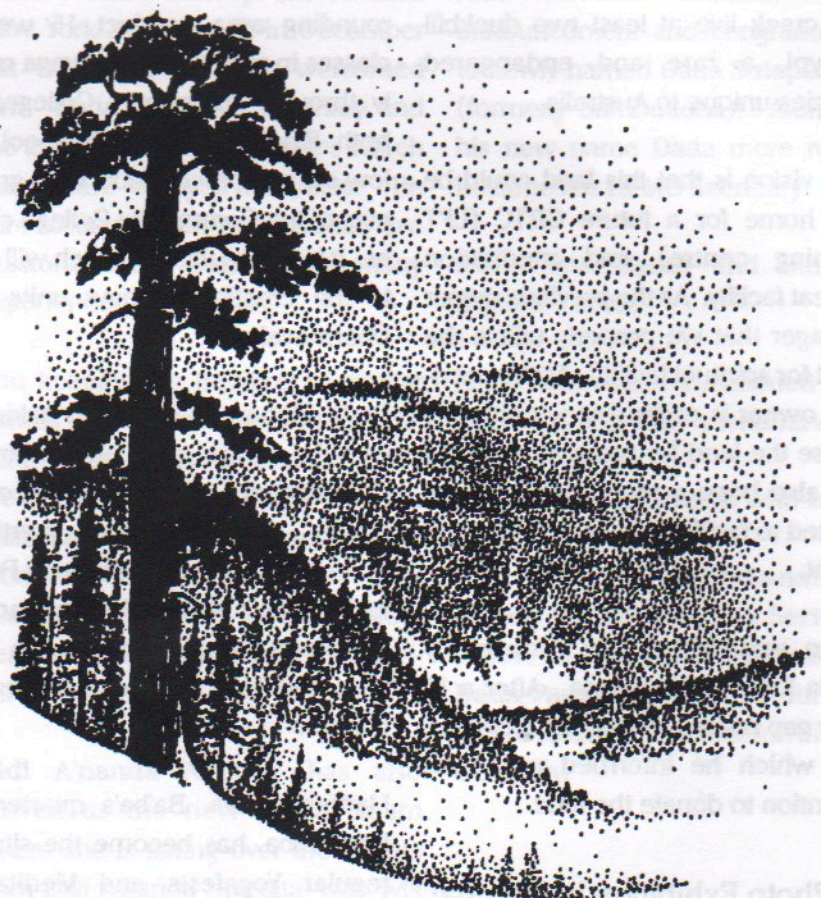
prasa'm'khyana. The effort to make pra'jina sentient is the second state of sa'dhana'. In this state, when the karma'shaya is filled with Consciousness, the Possibility of a spiritual aspirant's rebirth is destroyed for good. Burnt seeds never sprout. However, even though it is burnt, the seed still exists.

Even though karma'shaya is filled with Consciousness, the va'sana'bha'nd'a has to be offered at the feet of Parama Purus'a. Complete surrender is indispensable. The only way to merge the va'san'abha'nd'a into Consciousness is to ideate on Parama Purus'a and forget everything else. To think of plurality is to stumble towards crudity, whereas to ideate on the Supreme One is to march towards Consciousness. This ideation on the Supreme Entity is called purus'akhyati (ensconcement in the Supreme Cognitive Faculty). This results in one's

individual identity, one's va'sara'bha'nda', merging in Parama Purus'a. One will become Him. All one's actions and reactions will merge in Parama Purus'a. Parama Purus'a is the Supreme Shelter. Tamahue Parama' gath.

Bhagalpur, DMC Shravani Purnima, 1959
(Subha'sita Sam'graha, Part VIII)

This article has been reduced in size from the original, called 'Science of Action'.



Sectorial News

by Dada Paramananda

Land donation

40 hectares of land have been donated by Brian J. Bourke. Another adjacent lot of 40 hectares have been included to Ananda Marga in Brian's last will and testament.

The land is located 40 km North and a bit East from Glen Innes NSW, a town of several thousand people along the New England Highway about two hours south of Ananda Palli. The land is lightly wooded bush land with many large granite formations, a creek and beautiful views. In the creek live at least two duckbill platypi, a rare and endangered species unique to Australia.

Our vision is that this land could be the home for a future GBTC (LFT training centre) and meditation retreat facility. As the previous owner is eager that we properly utilise the land for spiritual facility. As the previous owner is eager that we properly utilise the land for spiritual purposes we also hope a rector will soon be posted to facilitate its future development.

Brian was initiated in January by Dada Krsnaprema'nanda. After a 10 year gap Brian attended the Mela during which he informed us of his intention to donate the land.

Lismore was included in a photo exhibition held at the Birla Academy of Art and Culture in Mumbai (India).

The exhibition features "Alternative Lifestyles" in Australia (and perhaps elsewhere). The photographers visited our school and at least one photo will be included in the show.

University and general pracar
University meditation societies have started or continued this year at Newcastle, Sydney, Melbourne and Brisbane.

The Dadas in Sydney and the surrounding area conduct 15 weekly classes in meditation and yoga mostly through Community Colleges. In both Blacktown and Liverpool follow-on groups continue with graduates of the Community College classes. It is hoped this approach will lead to the creation of new units and Dharmacakras.

Dada Vijinanesananda is taking a weekly class at the Parklea Correctional Centre, a high security facility near the new jagrti in Blacktown. The Blacktown Police and Citizens Youth Club just across the street from the jagrti has also accepted Dada's proposal for regular classes.

Madhu Nilaya, Ba'ba's quarters in Katoomba, has become the site for regular Yogafests and Meditation Intensives. Amrtadhara, Kalapana', Rob and Devakanta organise the pro-

grams along with the Dadas in Sectorial Office. The plan is to schedule a retreat each month. At the first Yogafest in April 14 attended and 11 took initiation.

Ananda Marga Schools:

75 students are now enrolled at the Ananda Marga River School, Ananda Kamala. The primary level is nearly filled to capacity.

A new classroom has been added as well as an art space and a veranda.

Students and parents raise funds to cover costs of the basketball court (management committee will match this fund-raising effort dollar for dollar).

Local newspaper article covered a special activity in which the students created a "hope capsule" - they wrote their hopes for future generations and for the planet, placed them in a capsule and buried the capsule under the ground so it may be opened after many years have passed.

Dada Ratnaprakash was invited to be the guest speaker at the graduation ceremony of the Watson's Teaching College teacher training institution on Australia's Sunshine Coast. The College's Dean extended the invitation after seeing a presentation on our River School where Dadaji is Principal.

At the Vistara Primary School in Lismore one new young boy was

Photo Exhibition in Mumbai

From 17 April to 1 May the Vistara Primary School in

enrolled due to his parents interest in our emphasis on spirituality and neo-humanistic values. This boy will become a Chief when older and will rule over a large area of PNG covered largely by tropical rainforest.

Vistara School received a grant of \$17,000 to assist in literacy skills training.

Other news

Ananda Palli Farm has produced over 400 boxes of bio-dynamic tomatoes worth at least \$8,000. In this new season cauliflower, broccoli and cabbage have joined the already traditional crop of zucchini in the neatly planted rows. 348 boxes of Zucchini worth some \$4,000 were harvested and sold last season. Plans are underway to significantly increase the farm production as well as build the long awaited dining hall and in general improve the retreat facility.

A jagrti is under construction in **Guam** on land which has been donated by Viina' the local Bhukti Pradhan and her husband Ed.

Jagrti construction has also been carried out in **PNG** on land donated a local sympathiser. A two storey structure has been built in the Nine Mile Community on the outskirts of Port Moresby. Dadas Divyarupananda, Prabhasananda and Mitrananda have all contributed to this effort. In the last months of 1998 the same Acharyas conducted vegetarian cooking and also yoga classes at the jagrti and in the town. Future plans include a micro enterprise tailoring scheme in the area of the jagrti.

A new retreat facility has been purchased outside of **Dunedin**. Encouraged and supported by Nitya, Jiivan Deva, Kamalesh and Anuraga' the site has three buildings which require minimal renovation. In the hills about 40 minutes from the town

centre the place is known as Waipori. The facility includes a three bedroom house, a former school and a former clinic. The first retreat will be held the first weekend in June.

The recently registered **Ananda Marga Property Trust** in New Zealand has aquired tax exemption. Now both legal entities in that country (the other being the Ananda Marga Charitable Trust) have obtained this very beneficial status which allows us to apply for and obtain GST rebates.

Didi Ananda Praveda' is presently working in Auckland where she is keeping busy with regular classes at the jagrti. She is also touring extensively and doing a lot of pracar.

A big warm welcome to newly arrived Acharyas:

Dada Shamita'nandaji arrived from New York Sector back in December but we never officially welcomed him. Dada is the RU Secretary and the author of 101 Baba Stories which many have enjoyed for years. Be sure to enjoy even more Dada's live sessions of his stories and many experiences with Ba'ba'.

And keeping the tradition of similar names in our sector (Parananda, Paramananda, Paramatmananda!!) we also now welcome **Didi Ananda Shamita'** who has also joined us after working long years in New York Sector. Currently touring New Zealand Didi is posted as the sectorial PWSA Secretary.

Didi A'nanda Aparna' has also arrived as the new DS(L) Guam where she is taking over the charge from Didi A'nanda Nivedita' who will soon depart for Hong Kong Sector.

Didi S'arvanli arrived in January as

our new DS(L) Melbourne and is already guiding the Sunrise Pre-school there. Didi A'nanda Laghima' became RS(L) Melbourne and will now tour to Adelaide, Hobart and other places in the South.

Dada Ashoka arrived in March as the new Student Federation Secretary. After a brief stay he went to India and came back as **Amartyananda Avadhuta**. Welcome and congratulations! Dada is working on the South Island of New Zealand.

And another congratulations to **Dada Mitra'nanda** - formerly Mahadeva.

Dada Vijinaneshananda, mentioned earlier, arrived in January as the new Labour Federation Secretary replacing Dada Kalyanvratana who left for Georgetown Sector.

And another belated, formal announcement and congratulations to newly named Dada **Sutapa'nanda** (formerly Sambuddha). Along with his new name Dada more recently became the HPMG Secretary.

More new Dadas and Didis are expected soon.

Along with those mentioned above the sector also bids a fond farewell to:

Dada Prabhasa'nanda who is going to New York Sector.

Didi Ananda Hiteshana' who already left for New York Sector and is now on a Master Unit in Texas.

Dada Parananda who left for Berlin Sector as the LFT trainer in Timmern, Germany.

Overseas News

Namaskar from Mexico

I hope everything is going well by the Grace of Baba.

These weeks have been very intense around here. The "Demonstration for peace and against the war in Kosovo" took place in downtown Monterrey and in it, several margiis took part, mainly Rudreshuar who played a dramatic monologue about the subject. Signatures were recollect-ed among the attending people and passers-by in very well designed forms which were later sent to the UN as a protest against its acts of war and demanding an immediate solution to the conflict. Better this than resting inactive doing nothing. The event was reported in two of the most important newspapers of the city including photos of Rudreshuar in his role.

On Tuesday, May 11, I was on two TV shows previous to my concert in the House of Culture of Nuevo León and also before other seminars, workshops and conferences. All these events were very well advertised on TV and immediately after my shows, many telephone calls were received in the TV channel and in Gagan's office. I talked about different subjects of AM philosophy, yoga, meditation, RAWA, Innersongs, etc. Some copies of the book "Yoga para la salud", and Kiirtan CDs and cassettes were raffled among the audience. Phone calls kept on coming the following days.

On Thursday, May 12, we gave the concert in the main hall of the "Casa de la Cultura de Nuevo León" which was nicely decorated by a painting exhibition happening simultaneously in the same hall. We were introduced to the audience of about 200 people by a high ranking member of the staff. The public followed our performance of almost two hours without moving, only to applaud us between songs. The ambiance was nicely vibrated. The performing trio included Arturo Meza with guitar, parts of voice and Harmonic, and Lalo Laredo in ethnic percussions and voice. Thanks to Baba, the trio connected itself magically, producing a very nice sound. The audience was gradually taken to a very special devotional flow as I had never experienced with regular public which joined at the end in a very inspirational kiirtan. The acceptance of the concert was shown by demands of more songs, and a long applause at its end. About 20 people came afterwards to our jagrti, located within a 7 minute walking distance. There, we did meditation and had dinner together. Most of them were musicians, writers and students.

Also, I began giving the first open conference in a different area of the city with the subject of Tantric meditation with the attendance of about 20 people. This event was followed by a workshop and 2 seminars the next 3 days.

We have a two new groups of

meditation, one in the jagrti every Tuesday, and the other one in the house of our next door neighbor, the painter Gustavo Sánchez Tudón every Thursday. Ramesh, an old margii, began asana classes on Saturday

All this, besides our regular DC on Saturday. I hope to see all of you in the summer retreat. Brotherly, in Him,

Dada Rajatakrnsna

The Kosovo Crisis

Dear Margiis and Acharyas

As you are well aware, Europe is facing one of its worst humanitarian crises since World War II, with the forced expulsion of over 360,000 Kosovo Albanians.

AMURT and AMURTEL have already sent a team to Albania from Athens, Greece.

Their initial mission is as follows:

- a) Set up our operational base in Tirana. Ananda Marga has several members in Tirana and they will be assisting us in this effort.
- b) Start rendering service to the

refugees as best they can.

c) Make an initial needs assessment of the situation and give us several options for our long-term and short-term involvement.

I would like to request you to support our team in its effort to help the refugees meet their immediate physical needs. Many of you were successful in raising funds for the Hurricane Mitch disaster in Nicaragua. I hope you can use the same strategies to raise funds for the Kosovo refugees.

If you are already engaged in supporting our efforts in Nicaragua, please continue to do so. We still need to raise money for housing and shelter construction there. But those of you who have stopped with the Nicaragua campaign, please consider putting energy into the Kosovo campaign.

Washington will continue to serve as our coordinating office. I will keep sending out updates as I did for Nicaragua. If you do not wish to be on the Kosovo list, please let me know.

Please inform me if you can get involved in the Kosovo campaign so that I can supply you with the necessary support materials.

Thank you for thinking about others who are facing a living hell.

Brotherly regards,
Dada Vishvarupananda

TEAM REPORT - 21/4/99

Our AMURT and AMURTEL volunteers are every day distributing medical supplies at the National Sports Stadium in Tirana, Albania. This refugee camp is a reception area for refugees in the Tirana area before they are allocated to the surrounding refugee camps.

Every day a list of depleted medical supplies is prepared by a medical staff and handed over to our volunteers. These items are bought the following morning and delivered in the afternoon.

Besides these medical supplies TONS AND TONS of pampers and adult and children underwear is needed. Our team buys these supplies locally and distributes them to the needy.

Food supplies are also short in all the camps.

MEDIUM-TERM HELP

Our team also supports the families who are hosting Kosovar refugees. One example is of a host family of six providing hospitality to a refugee family of 19! The assistance takes the form of bedding, clothes, toiletries and medicine in the beginning and subsequently food provisions and other requirements on a weekly basis.

LONG-TERM HELP

We are exploring the feasibility of establishing a rural development project in co-operation with the local community. The scheme entails construction of housing units for refugee families which will incorporate ecological technologies such as solar power and recycling, introduce alternative farming, progressive education with the emphasis on communal activities. The intention is that this will benefit the refugees for the time being and once they have returned to their homeland the project will be continued for the benefit of the local community.

AMURT's Kosovo Relief Response at <http://www.amps.org/qah/kosovo> is UPDATED DAILY!

Yours brotherly

Ac. Unmantrananda Avt.

GT SECTOR NEWS

March and April 1999

Brazil:

Ferra de Santana Dada Brahmananada gave a lecture in Ferra de Santana to 125 people. 50 of them are interested in a follow-up course.

In Itabuna a lecture was given to the Union of Bank Workers and to the Small Business Association on "stress management" to over 30 people. A public lecture was also held in the

city cultural center with 80 people attending. 25 signed up for our yoga and meditation course.

Brasilia

Our school has become very popular in the local district. Dada Pranakrsna inspired the parents association to help in his project to distribute food to street children. Dada gave a lecture to 18 people and is holding regular ecological camps with activities in nature. Didi Ananda Sucishuddha is distributing medicines donated by the government. A hall has been given for her use and she is currently working with a group of 35 women.

Belo Horizonte:

The arrival of Dada Maheshananda has been a welcome

2,000 Brazilian economists, church leaders, trade union organizers, national leaders and common members of the Landless Peoples Movement (MST) and of the popular Workers Party (PT) publically debated the terrible injustice of spending 43% of the country's national yearly budget to pay interest on the US\$235 billion external debt. As we learned during Eco-92, our uniform is the most dramatic instrument of prakar. Literally all the 2,000 participants observed it, I was photographed dozens of times and I was filmed by all the TV cameras. Many people asked me about its significance and the group I represented. As a journalist for the PROUT magazine, "The Global Times", I was able to arrange exten-

12 children from the well known "Movimento Sim Terra" (Landless Peoples Movement)

A two day seminar was held with 20 Margiis in a beautiful site in San Bernado during Easter. During the retreat the Margiis became inspired to start a program of pre-Dharmacakra activities (philosophy class, integration workshop, vegetarian cooking class etc).

A lecture was given in the nearby city of Atibaia by Dada Satyeshvarananda to 45 people. All were initiated and now regular Dharmacakra is going on.

Sorocaba:

Our school continues to serve the local community, educating 20 children of working mothers. A yoga and philosophy course is being run in the Law Faculty of Itu University and courses are also run in Sao Paulo, Sumer=E9, Riber=E3o Preto and S=E3o Jos=E9 de Rio Preto.

Ananda Paramita MU, Tatui: Didi Ananda Mitra reports that regular beginners and advanced Biopsychology courses are running with 50 to 60 attending most week-ends. Didi is constructing an Ayurvedic treatment center which will soon be opening. A well qualified Ayurvedic doctor will come from India to help popularize Ayurveda in the surrounding cities. 200 papaya trees were planted.

Curitiba:

Bhukti Pradhan Akhanda reports that a new jagrti has been rented in the center of the city and a vegetarian dinner was held with 110 people attending.

Porto Alegre:

When Didi Ananda Vandana finished enlarging and renovating the Belem Novo school an inauguration was held. Attendance has

Ananda Amegha made a whirlwind prakar tour to seven places giving lectures and teaching 250 people Universal Mantra

contribution to the unit. Classes have started in a local prison. Every week sadavrata (distribution of food, clothing etc) is done in a slum area. 10 new people completed a basic course in Ananda Marga practices and philosophy. A philosophy class is held once a week for the Margiis. Once a month the Margiis take turns in hosting in their houses a collective dinner for the other Margiis.

Rio de Janeiro:

Dada Maheshananda reports: "The Peoples' Tribunal on the Brazilian National Debt", with the slogan "Life is more important than the dollar" met in a central auditorium of Rio de Janeiro for two and a half days on the 26th to 28th of April. Nearly

sive interviews and dialogues with the very popular national leader of the Landless Peoples' Movement, the Brazilian bishop, the Indian leader, and the representatives from South Korea and England. A film crew from the Brazilian Northeast interviewed me for five minutes."

Usually based in Rio de Janeiro Dada Siddheshvarananda toured to the outlying city of Natal in the North East of Brazil where he gave 3 lectures, two in the university.

Sao Paulo:

With the help of Margiis and sympathisers Didi Ananda Jaya continues to make improvements in the kindergarten which increased to a total of 25 students after taking

now increased by 25 students to 45 in total. In all, 5 kindergartens and one primary school are now functioning in Porto Alegre with a total of 400 students and 40 employees. Funding is received at local and federal levels. Cooking class and weekly introductory lectures continue. On Saturdays a workshop is held for Margiis with the aim of integrating the group. This is followed by a collective dinner.

Asuncion, Paraguay:

Dada's school in Sajonia received a visit from the Ministry of Social Action and a project proposal was presented by us for enlarging the school. Now a grant has been approved for \$12,000. The next more donations are expected from private companies. The Didi's school in Capiata now has 240 students.

Argentina:

The newly renovated Jagrti in Felipe Vallese 2169 was inaugurated in Buenos Aires. With the attendance of old and new Margiis there was a celebration with kiirtan, DC and a vegetarian dinner. Regular DC is now celebrated here, and soon there will be Asana classes and a Health food store for the public.

A new Didi's Jagrti is being constructed in the Guernica area of Buenos Aires, under the direction of Didi Sukaliani. Even before the roof is laid down, the walls are being used for some service activities in the community. Food, clothes and toys are being distributed in a very organized way, and this is already developing a good relationship between Ananda Marga and the neighbors of Guernica. About 160 persons are benefited every month. Didi initiated 15 sisters and she is holding regular asana classes.

Didi Ananda Sadhana gave several lectures in Rosario and Cordoba, and she met the "Madres de la Plaza de Mayo" in Buenos Aires (mothers of people who 'disappeared' during the military dictatorship in Argentina).

On April 2 to 4 a Regional Seminar took place in Ananda Mayadiipa Master Unit of Cordoba, Argentina. Almost 200 attended. Everybody left very inspired by the spiritual flow created and the philosophy classes and several new persons were initiated.

In Ananda Mayadiipa a large amount of tomatoes, broccoli, walnuts and chestnuts were harvested. A new Meditation Hall is being constructed by the lake. A new project of Industry has been started, making bread, biscuits, and several type of marmalades and sweet. At present 13 different products are being made, and soon 12 more will be produced. They are being distributed by phone orders in the neighbor

hood. A new Greenhouse is being constructed, and two cows are being donated.

Chile

Dada Amitavidyananda visited Chile where he gave lectures in several universities and cultural centers. Ananda Marga participated in a Ecological Fair called "Dia de la Tierra" (Earth Day) where several contacts were made with other groups and people interested in meditation. A Seminar was organized with 60 people attending, and 10 new brothers took initiation. Regular collective meditation was organized twice every week.

Peru:

Dada Arghyananda gave two lectures on Neo Humanist Education to 120 pre-school teacher trainees in San Marcos University, the biggest university in Lima. All of them were taught Universal Mantra meditation. Regular food distribution and service work is being done with a group of needy people.

Colombia:

Dada Divyapremananda has given 25 lectures in the last two months benefitting around 600 people and several follow up seminars were held. In Barranquilla the kindergarten school has 60 students and the Primary School has opened with 15 students. The medical center has treated over 150 patients.

Venezuela:

Dada Arghyananda and Didi Ananda Amegha made a whirlwind prakar tour to seven places giving lectures and teaching 250 people Universal Mantra Meditation. Two lectures were held in the university with 60 people attending.

Guyana:

Dadas Prashantananda and Vimalashvarananda report that now many old margiis are coming back to our activities. The school has increased from 20 to 23 students and Medical camp & mass feeding is being done regularly. Yoga classes are being done in Georgetown prison and many of the prisoners are interested to learn meditation. In Hubu the sisters are not initiated but they practise Baba Nam Kevalam meditation and are doing Dharmacakra. In future an AMPS unit will be registered there. Dadas SS, Prashantananda and Vimalashvarananda participated in two TV shows.

Love for Plants

Acharya Samanvayananda Avt.

In 1968 I went to address a seminar at Vishakh Patanam (Andhra Pradesh), India. At this time Baba had sent instructions to water plants daily as part of our routine duties, in order to cultivate Neohumanism by performing this service to the plants and trees.

One day I asked a Margii to bring some water for the purpose of giving it to some of the potted flowers in His premises. There were two bela (jasmine flower) plants. When the brother brought the water, I thoughtlessly gave more water to one plant and less to the other. Having finished, I stood back to look at the plants, when all of a sudden I began hearing some issuing from one of the plants.

You can hear the plants express their feelings. You know that when a plant has a lesser quantity of flowers, it requires a smaller quantity of water than

a plant that is blossoming. As it exhausts much energy so it needs more water for continued growth.

The plant said "When you were pouring water, why did you give more to the plant which has a smaller quantity of flowers, and less to me who is in full bloom?"

When I heard this I immediately got more water and gave it to the offended plant. Upon receiving the water, the plant responded in a more positive manner. Again a sound began issuing from it. "You have pleased me by watering me properly. So I will give you the reserved energy of my body in order to cure the pain that you are feeling in your right lung".

Soon after I heard this sound, the pain in my chest subsided. Then I could easily recognize that plants also speak and that they also perform service accordingly. Bear in mind that every per-

son who waters plants and trees may also be benefited by them. Only through intuition can one become aware of this. Whether you hear the sound or not, the plant will show its gratitude, as it also comes from the Cosmic world.

The plants and trees can act as a medium for this Cosmic expression. It is the guru who allows you, through intuition, to hear the language of plants and trees.

Sometime in 1965, a devotee was with Baba in a small room. Baba was in a happy mood. The devotee told Baba that his sadhana was not going well.

Baba replied, "You go on and do more and more sadhana as it is your duty, and leave the result for me to take care of".

Baba said, "Suppose you are waiting for a train and it is late, then how will you utilize the time?"

The devotee said, "I will read newspaper". "What is the better alternative?" asked Baba.

The devotee was quite close to Baba and so replied, "I could eat peanuts".

Baba smiled and then said he should utilize the available time by doing sadhana.

The devotee rejected Baba's remarks saying it was impossible to do sadhana in a railway station because of its noisy environment.

Baba said, "You are so logical and never want to try".

Soon after that a situation arose where the devotee's train was late, so he decided to follow Baba's advice and do sadhana, despite the noise.

Because of the devotee's sanyasin uniform, the people at the station lowered their voices in respect and that day had a quiet sadhana.

Sometimes we feel his directives are impossible or impractical to follow, but if we surrender our limited minds and attachment to 'logic' and just do, then often we get a pleasant surprise..... we get "HIS GRACE".

Lord's Humour

Dada Sudhiirananda.

would like share a humorous Ba'ba's story. I was at that time posted as Global ERAWS secretary. Ba'ba' called me and asked how much time I would

take to establish high school and childrens home in Jamalpur. I told Baba that I need at least 6 months for this work.

Ba'ba' did not agree with that time period given by me. "You worthless chap! Such a simple work and 6 months? GS, it is not acceptable".

I told Ba'ba' that I could do it in 5 months. Still He didn't agree. So the negotiation was going on step by step. Finally I didn't have anything to tell Him

then I said, "Ba'ba' if you want me to establish a bamboo hut I could do it in 7 days."

Ba'ba' became very furious after hearing this and told, "I don't want any work from you. You are now free. The only thing you can do is, go and drawn yourself in river Ganges. So many good people die, why you don't die?"

I pleaded, "Ba'ba', please give chance to do something for the mission."

In reply He told, "GS, he has no right to talk to me directly. He should get your permission to talk to me."

I was asking permission to talk to Ba'ba' very loudly and He heard that. Then He said, "GS, he has no right to talk any more. Beat him until and unless he

gives in written when he is going to give up his life."

"Ba'ba', I don't want to die."

"I told him that he can not talk directly to me, why he doesn't understand GS?"

"GS Da, please tell Ba'ba' that I don't want to die."

GS, Why?

Me, "I want to work for Ba'ba's mission."

"GS, I told him that he is now free from doing any work. The only work for him now is to die. He is a burden for this planet earth. I want to releive this burden from this planet earth. No logic, go and die. Beat him mercilessly until he writes down the time when he is going to die."

"Listen!" Ba'ba' told, "I am teaching you an easy method as how you can die. Take a pitcher (clay water pot) and tie it up with your neck with a rope before going into the water. GS! he can not say no as I taught such an easy method to die."

Ba'ba' was waiting for the reply from me. Finally I had to tell something, "Ba'ba', I can not die."

"Why you have so much attachment with your life?"

"Ba'ba', I want to work for your mission."

"Aha, how many time do I have to tell you that you are now free from doing any work? Just do what I want you to do."

"Ba'ba', I can not die"

"Why?"

"I have no experience of death, how

it is as before I never died."

I could hear Ba'ba' was laughing quite loudly inside His room (all this conversation was going on while myself, GS Da and other workers were outside

Ba'ba's door and Ba'ba' was inside His room).

"He is very young but knows how to reply. Very intelligent boy."

The reporting was over with that.

I remeber another incident. Ba'ba' was taking reports from WTs. There was one Dada Ba'ba' was giving punishment as his output was not satisfactory.

Ba'ba' was beating him and that Dada was crying very loudly in pain. After the punishment was over He asked GS Da' to ask that Dada whether he

understood what he has to do. In reply Dada said, "yes, Ba'ba'."

Ba'ba' asked, "GS ask him what did he understand?"

"Ba'ba', I will do work nicely and I am ready to give up my life for the mission."

"If you give up life how you can work. What I will do with your life? I need your work."

We all loughed after hearing Ba'ba's comment and the Dada who got so much beating he also could not controll his loughter.

Revolutionary Marriage

Laksman and Manisha were married at AnandaKamala , May 1st. 1999



Hot News!!!

GuruKula Press (Australia) has two new books out. They are \$A29.95 each plus \$5 (within Austria) postage. Contact **Gurukula Press**, P. O. Box 879, Maleny Qld 4552, AUSTRALIA .or Fax: 61 7 5429 6292, email: fitzbubussy@ozemail.com.au. WEBSITE: <http://www.amps.org/~suv/gurukul/htm>

TRANSCENDING BOUNDARIES: Prabhat Rainjan Sarkar's Theories of Individual and Social Transformation.

Edited by Subodh Inayatullah and Jayanti Fitzgerald

This collection of essays is the first book to explore Prabhat Rainjan Sarkar's social, scientific and spiritual contributions to the knowledgebase of humanity. The authors not only examine how Sarkar has addressed issues in diverse fields such as political theory, health science, macrohistory, women's studies, art history, communication theory and ethics but as well how he has redefined current disciplines. Indeed, Sarkar gives us a new paradigm, a new map, of how we see ourselves, others, nature and the future.

Written by leading academic experts and writers, these essays truly transcend boundaries - they open up a new frontier where Sarkar's own concepts of Tantra, Microvita, Neo-Humanism, Coordinated Cooperation, Bio-Psychology and the Social Cycle can enter relevant areas of academic discourse.

SITUATING SARKAR: Tantra, Macrohistory and Alternative Futures.

by Subodh Inayatullah

In this unique analysis, Subodh examines the narratives of Sarkar from historical, comparative and poststructural modes of analysis. Subodh's inquiries into Sarkar's works, compare him to such diverse thinkers as Ssu-Ma Chien, Ibn Khaldun, Montesquieu, Aurobindo, Gandhi, and Foucault. Sarkar's social movements are contrasted to ecological, capitalist, and local models of society and economy. Inayatullah also applies Sarkar's theories to various problems in modern social theory: the problem of representation and governance; the issue of agency versus structure; the politics of language and the real; the tension between the local and the global; and the science/culture debate. As with Sarkar's works themselves, Inayatullah takes a balanced approach, investigating economic, social, and transcendental discourses along with a critical interpretation of Sarkar's vision of the future.

Devotee of the Lord

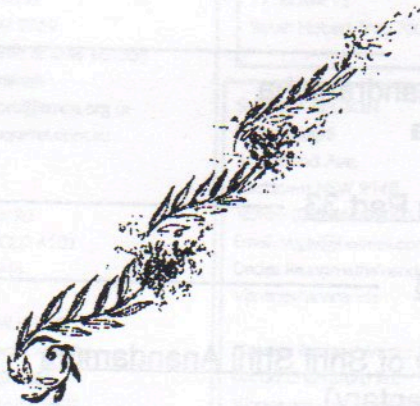
Shantatma

Once Dada had to go away from Baba's presence due to some organisation duty. When he returned to Baba's room, he saw Baba sitting on His bed and talking with a young boy who had somehow entered the room in Dada's absence. When the boy saw Dada, he quickly did Pranam before Baba and left the room. Baba did not comment anything, neither did dada ask about the boy. Dada was, however, anxious to know who was this boy and why he had come so secretly and left so quickly from Baba's room. Later on, Baba told that in his past life this young boy had been a great saint who exhausted all his Samskaras and was about to get the liberation. He, however, got the vision that Mahasambhuti is going to take the human form and lead the human society from darkness to light as Shiva and Krishna once did. He decided that he only wants to see the Mahasambhuti and after that get salvation. Much later he was born as that boy.

Dada naturally become interested what kind of life style does a person have, who do not have any Samskaras, who is already a liberated being in the human form. When the next DMC came, dada did some inquiries and finally get to know the boy's family who had all come to the DMC. Dada went to see them and asked about their son. The whole family was bereaved and

with tears they told to dada what has happened. Some weeks ago their son had become fatally ill. No doctors could help him. When he was about to die, all the family members gathered around his bed. The boy rose from the bed, folded his hand and said: "Anandamurti is the Lord of all lords. You all should go to meet Him."

After saying this the boy did Namaskar and passed away.



From Didi A. Harimaya

Before Ananda Marga I used to work teaching languages in Argentina. Though I was very active, I was very uncertain about my future, I felt something was missing. So I started to enquire to innumerable fortune tellers about the future events in my life. At that time I was not knowing the meaning of yoga.

To my astonishment most of the clairvoyants spoke to me about

Ba' Bá though I was not knowing who He was

The following are some of the things I was told:

"There are two eyes following you wherever you go".

"He is your real Father; He has given you to your actual family to bring you up, but He will take you with Him."

"He is the love of your life; you meet Him every time you are born. You will help Him. He is perfect. He has so much knowledge."

Then I wondered who might be that important man, that I being so unimportant would be helping.!

Then other fortune teller told me: "Your soul is in prison. He will free it, but you will have to work. The day you will unify with Him, it will be forever. But you love Him so much that you don't want to become one with Him, because when doing so, you will lose Him. However the day it happens, it will be forever."

Understanding these forecasts was beyond my capacity. I was also told that unification was eternal and that it gave infinite happiness.

A Chinese lady told me: "You will work for God and leave your family". She even spoke about a personal incident related to Dharma Samik's. I was

very impressed by her statements. I felt like floating in the air. Who was I to work for God?

Somebody else told me: "Behind the head of your bed there is a man with eye-glasses looking after you. He loves you." Yet another lady from Denmark, who was outstanding in forecasts told me: "Little girl, He is God. He looks like a man. He can listen to your thoughts even from far away.

You will be travelling a lot, you will be a nun in orange and will be giving lectures".

I was also told that He would give the true philosophy. That He would write so many books, that I might not have time to read them all but that I would be spreading His ideas.

New Arrivals

Ananda Marga Publications

Travels with the Mystic Master (True tales of a Tantra-Yogi) ----- \$ 18

Dada Dharmavedananda

~ (formerly entitled *Who's Afraid of The Tantric Guru*)

When The Time Comes ----- \$ 14

Interviews with Dada Chandranatha

Compiled by Devashisha

A'nanda Vancana'mrtam Part 33 ----- \$ 8

Shabda Cayanika Part 3 ----- \$ 10

The Spiritual Philosophy of Shrii Shrii Anandamurti ----- \$ 15
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Fax: (02) 4782 6652

Email: ampublications.au@amps.org

Website: www.anandamarga.org/books/list.htm

Suva Sectorial Addresses

Sectorial Office

19 Lovel St. (PO Box 231)
Katoomba NSW 2780
Tel: (02) 4782 3911
Fax: (02) 4782 6652
Email:
anandamarga.au@amps.org, sos-
suv@amps.org
Dadas Sucida'nanda,
Moks'a'nanda, Divyarupa'nanda,
Paramananda, Paramatma'nanda,
Prabuddha

(AMURT Co-ordinator, also
receives: amurt.au@amps.org or
amurt@pnc.com.au)

Didi 'Ananda Vijaya' -
Didi Ananda Laghima' -
sunshine@xs.com.au
Dada Shamita'nanda -
dshamita@access.net.au
Dada Sarvabodha'nanda -
dadasarva@ibm.net
Dada Marmadeva'nanda - marmade-
vananda@hotmail.com
Dada Mahadeva - hpmgsuva@usa.net
Dada Ashoka - dashoka@usa.net
paramatmananda@amps.org or dapa-
mat@xs.com.au
paramananda@amps.org or sprs-
suv@amps.org
Tel and Fax (671) 632 9251
Email: amps@kuentos.guam.net
sucidananda@amps.org or ss-
suv@amps.org
divyarupananda@amps.org or sdps-
suv@amps.org
shamitananda@amps.org or srus-
suv@ru.org
divyamuktananda@amps.org or apal-
li@halenet.com.au
krpasunderananda@amps.org or
dadadek@amps.org.nz
prabuddhabrc@amps.org or prabud-
dha@hotmail.com
sarvabodhananda@sdm.org or dadasar-
va@ibm.net
Vijnaneshananda viggy22@hotmail.com
Amartyananda
amartyananda@ibm.net
Amarananda
dadadeadi@ozemail.com.au

BRISBANE REGION

Brisbane Jagrti
42 Abingdon St.
Woolloongabba QLD 4102
Tel: (07) 3391 5058
Fax: (07) 3391 6585
Mobile: (014) 870 102 (Dada
Krpamaya'nanda-
krpamayenanda@amps.org or ses-
suv@amps.org
Email: ses-suv@amps.org, krpamayen-
da@amps.org
Dada's Nandikeshvara'nanda,
Marmadeva'nanda

WWD Brisbane
37 Gloucester St.
Highgate Hill QLD 4101
Tel: (07) 3844 2944
Dadis 'Ananda Vijaya', 'Ananda Prajina
Paramita', 'Ananda Praveda', 'Ananda
Mairjus'a'

Ananda Marga River School
P.O. Box 411
Lot 4 Bridge Creek Rd.
Malerby QLD 4552
Tel/Fax: (07) 5494 3559
Email: amschool@squirrel.com.au
Dada Ratnaprakash, sister Prabha'

Ananda Kamala' MU
P.O. Box 177
Malerby QLD 4552
Tel: (07) 5499 9359
Email/Fax: (same as River school)
Dada Ratnaprakash
ratnaprakashbrc@amps.org or
amschool@squirrel.com.au

WWD HQ
37 Gloucester Rd
Highgate Hill QLD 4101
(07) 3844 2944

Ananda Palli MU/GBTC
P.O. Box 3, Back Creek Rd.
Severniea QLD 4352
Tel/Fax: (07) 4683 5207
Email: amurt@halenet.com.au,
apalli@halenet.com.au
Divyamukta'nanda, Sutapa'nanda
Dada Krsnapremananda:
krsnapremananda@sdm.org or
krsnapre@halenet.com.au

Ananda Madhuri MU/GBTC
m/s115
4 Kewin Rd
Glastonberry QLD 4570
(0754) 849 166

Cairns Unit
85 Reservoir Rd.
Manoora QLD 4870
Tel: (07) 4032 3956
Dada Gunaraga'nanda

MELBOURNE REGION

Melbourne Jagrti
25 Hall St.
Coburg VIC 3058
Tel/Fax: (03) 9384 0269
jiitendrananda@amps.org or
dadajii@hotmail.com
WWS
Melbourne/Sunrise Pre-school

199 Clausen St.
North Fitzroy VIC
Tel/Fax: (03) 9481 5324
Email: sunshine@xs.com.au
Didi S'arvani

Adelaide Jagrti
380 Regency Rd.
Prospect SA 5082
Tel: (08) 8269 7034
Dada Pradipta'nanda

Hobart AMPS
85 Jubilee rd
South Hobart TAS 7004
(03) 6223 2537
Email: lilark@ozemail.com.au
Lile' and Ramakr's'n'a

WWD Hobart
77 Jubilee rd
South Hobart TAS, 7004

SYDNEY REGION

Sydney Jagrti
31 Second Ave.
Blacktown NSW 2148
Tel/Fax: (02) 9676 5001
Email: viggy@hotmail.com
Dadas Raunganatha'nanda,
Vijnaneshananda

'Ananda Rainjana' Master Unit (MU)
Lot 66 Chelmsford Rd.
Wongavale via Lismore NSW 2480
Tel: (02) 6688 0012
Dada Manaklis'y'a'nanda

'Ananda Vatika' MU/Vistara Primary School
Lot 8 Richmond Hill Rd.
Richmond Hill via Lismore NSW 2480
Tel/Fax: (02) 6624 4127
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